ARTICLES

TO BE

INQVIRED OF

VVITHIN THE DIOCES OF NORWICH:

In the first Visitation of the R. Reverend Father in God,

MATTHEVV, (Wren.)

LORD BISHOP OF NORWICH.

Printed at *London*, by *Richard Badger*.
1636.

The Tenour of the OATH to be Miniſtred to the *Church-wardens, and any other of every Pariſh, that ſhall be ſworne to make Preſentments.*

YOu ſhall ſweare, that you and every one of you, ſhall and will duly conſider, and diligently enquire of every one of theſe Articles here given you in charge and of all the branches therof, and make true anſwere, to all particulars therein demanded; and that all affection, or favour, or hatred or hope of reward and gaine, or feare of diſpleaſure, or malice of any perſon, and all other pretences ſet aſide, you ſhall and will preſent every ſuch perſon of your Pariſh, or within it, as hath committed any offenſe or fault, or made any default mentioned in any of theſe Articles; or which is vehemently ſuſpected, or otherwiſe defamed of any ſuch offenſe, fault, or default; wherein you ſhall deale uprightly and fully according to the truth; neither preſenting nor ſparing to preſent any contrary to the truth: Having in this action God before your eyes, with an earneſt zeale to maintaine truth and vertue, and to ſuppreſſe vice, and to diſcharge your owne conſciences. So helpe you God, and the Holy Contents of this Booke.

God ſave the KING.

Articles to be enquired of in the Dioces of *Norwich*, at the Visitation, holden in the yeere of our *Lord*, 1636.

Chap. 1. Concerning Religion and Doctrine.

RE there any abiding in your Parish, or resorting to it, who haue wilfully maintained any heresies, errours, or false opinions, contrary to the faith of Christ and holy Scripture? Or that do impugne any of the 39. Articles of Religion, agreed vpon in Anno 1562. and established in the Church of England? And is the declaration, which the Kings Maiesty prefixed before those 39. Articles, concerning the setling of the questions late in difference, duly obserued by all within your Parish, according to his Maiesties commandement?

2 Be there any in your Parish that haue denied, or perswaded any other to deny, withstand, or impugne, the Kings Maiesties authority, and supremacy, in causes Ecclesiasticall within this Realme?

3 Is there in your Parish any that hath bene, or is vehemently suspected to haue bene present at any vnlawfull assemblies, conuenticles, or meetings, vnder colour or pretence of any exercise of Religion? Or do any affirme and maintaine such meetings to be lawfull?

4 Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the religion professed in our Church, or taken to be Recusant Papists, or factious separatists, refusing to repaire vnto the Church, to heare diuine Seruice, and to receiue the holy Communion? Or that haue or do publish, sell or disperse any superstitious, seditious, or schismaticall Bookes, Libels, or Writings, touching the Religion, State, or Ecclesiasticall gouernment of this Kingdome of England? Present their names, qualities, and conditions, if you know or haue heard of any.

Chap. 2. Concerning publike Prayer and administration of the holy Sacraments, &c.

1 HAue any in your Parish spoken, or declared any thing in derogation or deprauation of the forme of Gods worship, established in the Church of England, and the administration of the Sacraments, Rites, and Ceremonies, set forth and prescribed in the Booke of Common Prayer? Or do any preach, speak, or declare, that the Book of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be vsed? Or do vse any scornefull words against those godly Sermons, called, The Homilies of the Church?

2 Hath any in your Parish, caused, procured, or maintained any Minister, to say any common or publike prayer, or to administer the Sacrament of Baptisme, or of the Lords Supper, otherwise, or in any other manner, than is mentioned in the said Book of Common Prayer? Or hath any interrupted, hindered, let, or disturbed the Minister in reading of diuine Seruice, or administring the Sacraments in such manner, as is mentioned in the said Book? Or hath any interrupted him in his preaching, or reading the Homilies?

3 Is the Sacrament of Baptisme rightly and duly administred according to the forme prescribed in the Booke of Common Prayer; with due obseruation of all Rites and Ceremonies prescribed to be vsed in the same, without adding or al-

tering of any part of any prayers, or interrogatories? Is the signe of the Crosse euery time vsed, and the Surplice neuer but worne in the administring of it?

4 Hath the administration of the Sacrament of Baptisme béene at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the childe?

5 Hath the Sacrament of Baptisme béene refused to be administred to any children, borne in, or out of wedlock, their birth being made knowne to the Minister of the Parish, and they offered vnto him to be baptized? Or haue any such children died vnbaptized?

6 Haue the Parents of the childe baptized, beene at any time admitted to be Godfathers or Godmothers to the same? Or haue any been admitted to be Godfathers or Godmothers to any child, before they haue receiued the holy Communion? Or haue any Godfathers or Godmothers vsed any other answers or speech in Baptisme, then is in the Book of Common Prayer appointed? Or haue they giuen to the children baptized any name that is absurd, or inconuenient for so holy an action?

7 Haue any children been baptized in priuate houses, or by any Lay-person, or Midwife, or popish Priest; or by any other than your owne Minister? And haue all children priuately baptized, if they lined, beene afterwards brought to your Church, that the Congregation and the Minister of the Parish (in case they were not baptized by him) might be certified, whether they, or any of them were lawfully baptized or no?

8 Haue the children that haue béene borne to any popish Recusant in your Parish, béene publikely baptized in your Parish Church, by your owne Parson, Vicar, or Curate? Or by whom else were they baptized, or where, to your knowledge, or as you haue heard?

9 Hath the blessed Sacrament of the Lords Supper béene duely and reuerently administred in your Church or Chappell, so often and at such conuenient times, that, at least thrice euery yeere (whereof once at Easter) euery parishioner within your Parish, being of the age of 16. yeeres, or vpwards, might receiue the same?

10 Hath the said blessed Sacrament been deliuered vnto any, or receiued by any the Communicants within your Parish, that did vnreuerently either sit, stand, or leane; or that did not deuoutly and humbly kneele vpon their knees, in plaine and open view, without collusion or hypocrisie?

11 Haue any of your Parish, which are openly knowne to liue in notorious sin without repentance; or any excommunicate persons or schismaticks, common and notorious deprauers of the Religion and Gouernment of this Realme (without vnfained sorrow shewed by them for their impiety and wickednesse) been admitted to be partakers of the holy Communion?

12 Hath any of your Parish beene debarred from the said holy Communion, without iust cause, or without intimation presently giuen to the Ordinary or Bishop of the Diocesse?

Chap. 3. Concerning the Church, the furniture, and possessions thereof.

HAue you in your Church or Chappell, the whole Bible in the largest Volume, of the last translation, the Book of Common Prayer, the two bookes of Homilies, and Bishop Iewels Apologie, all well and fairely bound? And haue you also in your Church, the forme of the Diuine Seruice, for the 5th day of November, and for the 27th day of March, and the Booke of Constitutions or Canons Ecclesiasticall?

2 Haue you in your Church or Chappell, a Font of stone set in the ancient vsuall place, whole, and cleane, and fit to hold water? A conuenient and decent Com-

munion

munion Table, with a Carpet of like, or some other decent stuffe continually laid vpon the Table, at the time of diuine Seruice; and a faire linnen cloth thereon laid, at the time of administring the Communion? And is the same Table placed conueniently, so as the Minister may best be heard in his administration, and the greatest number may reuerently communicate? To that end doth it ordinarily stand vp at the East end of the Chancell, where the Altar in former times stood, the ends thereof being placed North and South? Is it at any time vsed vnreuerently, by leaning or sitting on it, throwing Hats or any thing else vpon it, or writting on it; or is it abused to any other prophane or common vse? And are the ten Commandements set vp in your Church or Chappell, where the people may see and reade them, and other chosen sentences also written vpon the walls of your said Church or Chappell, in places conuenient for the same purpose?

3 Haue you in your said Church or Chappell a conuenient seat for your Minister to reade diuine Seruice in? Where doth it stand? how farre from the Chancell? and which way doth the standing thereof cause the Minister to turne his face, when he kneeleth therein at prayer? Haue you also a comely Pulpit set vp in a conuenient place, with a decent Cloth or Cushion for the same; a comely large Surplice; a faire Communion Cup of siluer, and a couer agreeable to the same; a Flagon of Siluer or Pewter, with all other things, and Ornaments necessary for the celebration of diuine Seruice, and administration of the Sacraments? And haue you a Chest therein to put the almes for the poore, with three locks and keyes vnto it, and another Chest for the keeping of the Bookes, and the Communion Vessels, and Ornaments of the Church? Or where are they kept?

4 In the said Chest, haue you a Register-booke in Parchment, wherein to register the Christnings, Weddings, and Burials? And is the same booke written and kept in all points according to the Canon? And is the Christian name of the mother, as well as of the father, therein duly registred? And is there a transcript thereof transmitted euery yeere into the Bishops principall Registry? Haue you also a faire Paper-booke, wherein euery Preacher which is a stranger, is to subscribe his name, the day he preached, and by whose authority he is licensed? And haue you also a Table set vp in your Church, of the Degrees, wherein by Law men are prohibited to marry?

5 Is your Church or Chappell, with the Chancell thereof, and your Parsonage house or Vicarage-house, and all other houses thereto belonging, your parish Almes-house and Church-house, in good reparations? and are they imployed to godly and their right holy vses? And if any of them be ruinated and wasted, in whom is the default? And is your Church, Chancell, and Chappell, decently and comely kept, as well within as without? and are the seats in them well maintained, the Steeple and Bels preserued, the windowes in no part stopt vp, but well glazed, the roofe and walls cleane, the whole floore kept paued, plaine, and euen, and all things there in orderly and decent sort, without dust, straw, or litter, or any thing that may be either noisome or vnseemely for the house of God?

6 Is there any in your Parish, that hath or doth refuse to contribute towards the reparation of your Church, or towards the prouision of such things as belong thereunto?

7 Is your Church-yard, or Chappell-yard well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you haue credibly heard of, incroached vpon the Church-yard, by setting vp any kinde of building or fence vpon it, or by opening any doore, gate or stile into it? Hath any vsed that place (consecrated to an holy vse) prophanely or wickedly? Hath any quarrelled or stricken one another, either in the Church or Church-yard? Hath any person behaued himselfe rudely and disorderly in either; or vsed any filthy or prophane talke. or

any other rude & immodest behauiour in them? Haue any Playes, Feasts, Vnquets, Suppers, Church-ales, Drinkings, Temporall-Courts or Leets, Lay-incies, Musters, exercise of dancing, Stowle-ball, Foot-ball, or the like, or any other prophane vsage beene suffered to be kept in your Church, Chappell, or Church-yard? Haue any annoied your Church-yard or the fences thereof, by putting in of Cattell, by hanging vp of cloathes, or by laying any dust, dung, or any other filthinesse there? When Graues are digged, are the bones of the dead piously vsed, and decently interred againe, or laide vp in some fit place as beseemeth Christians? And is the whole consecrate ground kept free from swine, and all other nastinesse?

8 Are your Church-wardens carefull to take speciall order, that no Dogs be at any time suffered to come into the Church, to the disturbance of the diuine Seruice, and the polluting of that holy place of the Christian Congregation? And do any of the Inhabitants (of what condition soeuer) or of their company, bring their bawtes into the Church, or vsually suffer their Dogs of any kinde to come with them thither, to the prophanation of the house of God, and his holy worship?

9 What Legacies haue beene giuen to the vse and benefit of your Church, and how haue they been bestowed? Who hath receiued and detained them without due imployment? Doth any detaine or imbezell, or hath sold and made away any of the Churchgoods, or vsed or imployed them otherwise, then by law they ought to doe?

10 Is your Church full, or vacant of an incumbent? And if vacant, who receiueth the fruits thereof, and who serueth the Cure, and by what authority? And is it a Parsonage, Vicarage, or Donatiue?

11 Is there in your parish (or any where about you, that you know or haue heard of) any Church, Chappell, or Oratory, now demolished, or likely to be ruined, or that is conuerted to any priuate or secular vse?

12 Hath any priuate man, or men, of his or their owne authority (for ought you know) erected any Pewes, or builded any new Seats in your Church? And what Pewes or Seats haue been of late yeares new built, by whose procurement, and by whose authority? And are all the Pewes and Seats in the Church, so ordered, that they which are in them, may all conueniently kneele downe in the time of prayer, and haue their faces vp Eastward, toward the holy Table? Is the middle Alley of the Church, or any of the other Alleyes or Iles, or the body of the Chancell, built vpon (in any part thereof) for the setting vp of Pewes or Seats, or for the inlarging of any there adioyning? Are there also any kind of Seats at the East end of the Chancell, aboue the Communion Table, or on either side vp euen with it?

13 Are there any priuie Closets, or close Pewes in your Church? Are any Pewes so loftily made, that they doe any way hinder the prospect of the Church or Chancell, or that they which are in them be hidden from the face of the Congregation? What Galleries also haue you in your Church? How are they placed, and in what part of the Church? When were they built, and by what authority? Is not the Church large enough without them to receiue all your owne parishioners? Is any part of the Church hidden or darkned thereby, or any of the Parish anoyed or offended by them?

14 Hath any in your parish defaced, or caused to be defaced, or purloined any Monuments or Ornaments in your Church, or any inscriptions of Brasse, any Lead, or Stones there, or the Glasse-windowes? When was it done, and by whom?

15 Hath any popish Recusant being lawfully excommunicate, or any other excommunicated person beene buried in your Church or Church-yard, before absolution from that censure and excommunication obtained? And if yea, then by whom, and when?

16 Be the profits, tithes, or any commodities Ecclesiasticall, belonging to the Parsonage or Vicarage of your Parish, conuerted to the vse and benefit of the Patrons or of any other, and by them receiued and detained? And how long haue they beene so?

And

And is there but a Curate or stipendary Priest kept in any place, where you haue heard or do beleeue, an Incumbent should be possessed, and what allowance hath he?

17 Is there any other Cure annexed to your Parish, or any Chappell of ease belonging to the same? How are they serued, by whom, and vpon what allowance? Or haue you in your Parish any dwelling-house with a Chappell therein; or in which any roome is ordinarily vsed for preaching, or saying the diuine Seruice, and administring the holy Sacraments?

18 Haue you a true Terrier of all the Glebe-lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes, within your Parish, or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? And is it safely kept and preserued, and in whose hands? And hath there a true copie thereof, vnder the hands of the Minister and Church-wardens, beene transmitted and laid vp in the Bishops Regestry, there to continue for a perpetuall memory thereof? And if you haue no such Terrier yet made, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent inquiry of the premises, and to make, subscribe, and assigne the said Terrier, and to bring in a true copie of it into the Bishops Regestry, as is aforesaid.

Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

IS your Minister, Parson, Vicar, or Curate, a Graduate in either of the Vniuersities, yea, or no? And if he be a Graduate, then of what degree is hee? and what kinde of Hood doth he vse to weare in the Church?

2 Is your Minister a licensed Preacher, yea or no? And if he be licensed, then by whom? Doth he preach dually in his owne Cure, or in some other Church or Chappell neere adioyning, where there is no Preacher, once euery Sunday? And how often hath he beene negligent in so doing? Doth he also preach standing, and in his Cassock and Gowne (not in a Cloake) with his Surplice and Hood also, if he be a Graduate, and with his head vncouered? And if he be not a licensed Preacher, doth he take vpon him in his owne Cure, or elsewhere, to expound any Scripture or matter of Doctrine, or doth he keepe himselfe only to the reading of Homilies published by authority; and besides, procure Sermons to be preached amongst you, once euery Moneth at least, by such as are lawfully licensed? And doth he or his Curate vpon euery Sunday when there is no Sermon, reade some one of the Homilies prescribed by authority, and before the said Homily, vse that forme of prayer (only) which is prescribed in the fifty fifth Canon?

3 Is your Minister resident with you vpon his benefice? or if absent, how long time hath he beene so? and where is he resident for the most part? And doth he in his absence make allowance to the poore, and what allowance doth he make? Hath he any other Benefice, and doth he supply his absence by a Curate that is licensed to preach, and what allowance doth he make to his Curate?

4 Is your Curate licensed by the Bishop of the Dioces? And doth your Minister or Curate serue any more Cures than one? If yea, then what other Cure doth he serue, and how far are his Cures distant one from the other?

5 Hath any being no Minister, or Deacon, presumed at any time to read common prayers openly in your Church or Chappell; or to serue the Cure of your Parish? Or hath any Deacon not hauing receiued the full order of Priesthood, taken vpon him alone to administer the Communion in your Church or Chappell? You are to present the names of any, that haue herein offended.

6 Doth

6 Doth your Minister, Preacher, or Lecturer, begin his Sermon at any time, or part of the diuine Seruice, but immediately after the Beliefe called the Nicene-creed? Doth he before his Sermon (or Homilie, if he reade one) vse any forme of prayer which is of his priuate conceiuing or collecting, and of his owne inuenting or choosing, or doth hee containe himselfe within that briefe forme only, which is prescribed by the Church (in the 55. Canon) thereby to moue the people to ioyne with him in prayer for Christs holy Catholike Church, and for the Kings most excellent Maiestie (naming him and his Royall Titles) for the Queene, the Prince, and the Royall Issue; for the Archbishops also and the Bishops; for the Councell, the Nobility, the Magistracy and Commons of the Land, and to giue thanks to God for the faithfull departed out of this life? And doth he alwayes conclude it with the Lords Prayer? Doth the Preacher or Minister also after his Sermon, wholly forbeare to vse any kinde or forme of prayer (not being prescribed,) as also to pronounce the Blessing (out of the Pulpit) wherewith the Church vseth to dismisse the people? But doth he there conclude, only with, Glory to God the Father, the Sonne, and the holy Ghost: and then comming from the Pulpit (if the Sermon were made within the Church or Chappell) doth he, or whosoeuer then officiates, at the same place, where he left before the Sermon, proceed to reade the remainder of the diuine Seruice, and at the close of all, to giue the Blessing?

7 Doth euery Priest and Deacon in your Parish daily say the Morning and Euening prayer, either priuately or openly, vnlesse he be vpon lawfull cause hindered? Doth your Curate say the same daily in your Church or Chappell, with the tolling of a Bell before he begin? Especially doth your Minister or Curate do it on euery Sunday and Holiday, and their Eues, and on the day of the conuersion of S. Paul, S. Barnabies day, and euery day of the holy weeke next before Easter; as also on all Wednesdayes and Fridayes, at fit and vsuall times, according to the forme prescribed in the Booke of Common Prayer, in a reuerent manner euer, and as audibly and distinctly as he vseth to preach? Doth he also reade all those Psalmes and Lessons, and no other, with the Collect, Epistle, and Gospell, which are appointed for the day? At the end of euery Psalme, doe they stand and say, Glory be to the Father, &c. and doth he leaue out the Contents of the Chapters? After the Lessons, doth he vse any other Psalme, or Hymne, but those which the Booke of Common Prayer hath appointed? Doth he reade the Creed of S. Athanasius (called the Quicunque vult) on all those dayes for which it is appointed, and the Commination on Ashwednesday, and the Letany on euery Wednesday and Friday?

8 Doth your Minister and Curate, at all times, as well in preaching or reading the Homilies, as in reading the Prayers and the Letany, in administring the holy Sacraments, solemnization of Mariage, burying of the dead, churching of women, and all other Offices of the Church, duly obserue the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and euery of these, weare the Surplice duly, and neuer omit the wearing of the same, nor of his Hood, if he be a Graduate?

9 Doth your Parson or Vicar hauing a Curate vnder him, notwithstanding read diuine Seruice himselfe vpon two seuerall Sundayes in the yeere, publikely at the vsuall times, both in the forenoone and afternoone, in the Church which he possesseth? and doth he alsd administer both Sacraments, as often in euery yeere in such manner, and with the obseruation of all such Rites and Ceremonies, as are prescribed in the booke of Common Prayer in that behalfe?

10 Doth your Minister, Preacher and Lecturer, euery yeere, of purpose and expressly, (yet not by way of disputation, but by plaine conclusion and determination) teach and declare the lawfull authority which the King hath ouer the State, both Ecclesiastical and Ciuill; and the vnlawfull abolishing of all forraigne power or iurisdiction ouer the same?

11 Doth

11 Doth your Minister publish in his Sermons any doctrine, which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published Anno Domini 1562. And doth he teach any thing, which he would have the people religiously observe and beleeve, but that which is agreeable to the Scriptures and that which the Catholike Fathers and ancient Bishops have gathered out of that Doctrine, according to the Canon?

12 Doth your Minister go to the administration of holy Baptisme, ever immediately after the second Lesson? Doth he always (at first) aske, whether the childe be baptized or no? Afterward, doth he ever use and never omit, both to take the childe in his hands, and also to make the signe of the Crosse, so as to touch the childs forehead in making the same? Doth he at any time baptize but in the Font, or with any Bason or Paile, or other Vessell set into the Font? Hath he ever deferred or willingly neglected or refused to baptize any infant within the Parish, being in danger of death, notice thereof having beene given to him? And hath any childe died without baptisme, by his default?

13 Doth your Minister or Curate often admonish the people, that they defer not the baptisme of their infants any longer, after they are borne, than is prescribed, unlesse upon a great and reasonable cause, declared to the Minister or Curate and approved by him; nor that they procure them to be baptized at home without great necessity?

14 Hath your Minister admitted any person to answer as Godfather or Godmother, at the christning of a childe, that hath not before received the holy Communion, and is not able to recite the Lords Prayer, the ten Commandements, and the Articles of Beliefe, and to answer to the same, being required? And doth he, at the Font, as soone as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soone as he hath learned the Catechisme?

15 Doth your Minister, every Sunday and holyday before evening prayer, where no Sermon was wont to be, halfe an houre, or more, catechize and instruct the youth and ignorant persons of your parish, in the ten Commandements, the Articles of Beliefe, and the Lords Prayer? And doth he use for that purpose, the Catechisme set forth in the booke of Common Prayer, and diligently heare, instruct, and teach them in the said Catechisme? Or what other Catechisme doth he use either in publike or private? And bee the youth and ignorant persons of your parish, sent in due time unto your Church, by them that ought to send them, to be catechized and instructed by the Minister? And if not, you are to present the names of those that make default in sending them, and of all those that use not to come.

16 Are your after-noone Sermons (if there were wont to be any) turned into catechizing by question and answer, where and whensoever, there is no great cause apparent to the contrary? And is this truly and sincerely performed, without mockery, or in shew only?

17 Doth your Minister use to administer the holy Communion, at least thrice in the yeare (whereof once at Easter) to every parishioner in your Parish, that is fifteene yeeres of age and upwards; and first to receive the same himselfe, kneeling, on every day that he administreth it to others; and to administer it to none but to such as doe kneele at the receiving thereof? And doth he always use the words of Institution, according to the Booke of Common Prayer, without alteration, at every time, that the Bread and Wine is renewed? Doth hee also use to deliver the Bread and Wine to every Communicant severally, and with his owne hand, repeating to every one, all the words appointed to be said at the distribution of the holy Body and Bloud of our Lord IESUS, and upon no pretence omitting any part of the words, or saying them all but now and then to many at once? And is there warning given by him, to the parishioners, publikely in the Church, at morning prayer the Sunday before every

time of his administring of the holy Communion, for their better preparation thereunto?

18 Hath your Minister admitted vnto the holy Communion any of his cure or flock, which hee openly knowne to liue in sinne notorious without repentance, or any that haue maliciously and openly contended with their neighbours, before they be reconciled; or any Church-wardens or Sidemen, who hauing taken their oathes, to present to their Ordinarie all such publike offences, as they are particularly charged to inquire of in the Parish, haue and doe notwithstanding, wittingly and irreligiously incurre the horrible crime of periury, either in neglecting or refusing to present such publike offences, as they themselues know or haue heard to be committed within your Parish?

19 Hath your Minister at any time admitted vnto the Communion any that refuse to bee present at publike prayers, or who are notorious deprauers of the Booke of Common Prayer and administration of the Sacraments, or of the Orders, Rites, or Ceremonies therein prescribed; or of any thing contained in the thirty nine Articles, or in the Booke of ordaining Priests and Bishops? or who haue spoken against, or depraued his Maiesties Soueraigne Authority in causes Ecclesiasticall, vnlesse they and euery of them do first acknowledge their repentance for their sin, and promise to do so no more?

20 Doth your Minister or Curate admit any to the Communion, before they can say their Catechisme, and be confirmed?

21 Doth your Minister together with the Churchwardens and Quest-men, take diligent heed and care, not onely that all and euery one of your owne Parishioners doe receiue thrice, euery yeere; but also that no strangers of any other Parish, doe come often and commonly to your Church from their owne Parish Church, or doe there receiue the Holy Communion?

22 Doth your Minister, before the seuerall times of the administration of the Lords Supper, admonish and exhort his Parishioners, if any of them haue their conscience troubled and disquieted, to resort vnto him, or to some other learned Minister, and open their griefe, that they may receiue such ghostly counsell and comfort, as their conscience may be relieued, and by the Minister they may receiue the benefit of Absolution, to the quiet of their conscience and auoiding of all scruple? And if any man confesse his secret and hidden sinnes, being sicke or whole, to the Minister, for the vnburthening of his conscience and receiuing of spirituall consolation or ease of minde from him, doth he the said Minister (or hath hee at any time) by word, writing, or signe, openly or couertly, directly or indirectly, reueale and make knowne to any person whatsoeuer, any crime or offence, so committed to his trust and secresie?

23 Hath your Minister solemnized the mariage of any person vnder the age of twenty one yeeres, without the consent of their Parents or Gouernours; or hath he married any, which doe not audibly say and answer in all things appointed by the Liturgie; or any without a Ring, or in times prohibited, or without the Banes first published three seuerall Sundayes or Holydayes, in time of diuine Seruice, in the seuerall Churches or Chappels of their seuerall abodes, without a speciall license from the Arch-bishop, or Bishop of the Diocesse, or his Chancellor, or the Commissary, first had and obtained? And doth hee begin in the body of the Church, and then goe vp to the Table, as is appointed? Also doth your Minister, so ofte as there is any mariage, appoint to haue a Communion? After the Gospell, doth he say a Sermon (if hee bee licensed to preach) wherein to declare the office of man and wife, according to holy Scripture; or else doth hee reade that which the Church hath appointed to bee read at matrimony?

24 Doth your Minister vse the forme of thanksgiuing for women after childe-birth immediately before the Communion Seruice? Or hath he admitted thereunto any women begotten with-childe in adultery or fornication, without license of his Ordinary?

25 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners to giue somewhat according to their abilities, to godly and charitable vses; especially doth hee inforce it vpon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and vpon their sick beds, or when they make their wils?

26 Doth your Minister or Curate resort vnto such as bee dangerously sicke in your Parish (if he be sent for, or notice thereof be giuen to him) to instruct or comfort them in their distresses, according to the order of the Booke of Common Prayer; not omitting then especially, to mooue them earnestly to liberality towards the poore?

27 If any being sick doe desire the prayers of the Congregation, is it done according to the forme in the Liturgie, at the time of diuine Seruice; or is it done onely by giuing their names to the preacher, and mentioning of them in the Pulpit, before or after Sermon?

28 Hath your Minister euer refused to bury any which ought to be interred with Christian burial? Or hath hee deferred the same longer than hee should? Doth hee goe before the Corps to the graue, and there say the whole seruice appointed, not omitting the Lesson or any other part? Doth he deuoutly kneele, when hee saith the prayers and the Collect at burial? or hath he admitted any to Christian burial, which by the Lawes of the holy Church, or of this Realme, ought not to bee so interred?

29 Doth your Minister being a Preacher and hauing any popish Recusant or Recusants in your Parish, labour diligently with them from time to time, to reclaime them from their errours? Or otherwise is he ouer-conuersant with them, or suspected to fauour them?

30 Hath your Minister, (or any other taking vpon him the calling of a Minister) preached, baptized children (except in case of necessity) solemnized marriage, churched any women, or minstred the holy Communion in any priuate house or houses? If yea, then where, when, and how often hath he done it?

31 Doe you know, or haue heard of any which are reputed to be Ministers (or of any other of the Laity, either Male or Female) that presume to make matters of Diuinity their ordinary Table-talke? Or that vnder pretence of holinesse and edification, take the liberty at their Trencher-meetings, or where seuerall company (not being all of the same family) are assembled, rashly and prophanely to discourse of holy Scripture? Or amidst their cups, to dispute or determine any Articles of Faith and Religion, or touching any point of doctrine or Ecclesiasticall discipline, at their owne pleasure, and to their owne phansie? You shall name the persons, times, and places, as far as you know, or haue heard, and can remember?

32 Doth your Minister, euery six moneths, in your Parish Church, openly in the time of diuine seruice, vpon some Sunday, denounce and declare, excommunicate by name, such as doe perseuere in the sentence of excommunication, not seeking to bee absolued? And hath he said diuine Service, whiles any excommunicate person hath beene present in the Church? Or hath he admitted any person, that hath beene excommunicate, into the Church, without a Certificate of his absolution from his Ordinary? Or hath he stated or forborne to denounce any excommunication, or suspension or absolution that hath beene sent him from his Ordinary?

33 Hath your Minister beene at any priuate meetings or conuenticles, to consult there, about the impeachment or depraying of the Doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and discipline of the Church; or to practise any forme of their owne, either for worship or discipline?

34 Doth your Minister, vpon Sundayes at Morning Prayer, declare vnto the parishioners what Fasting-dayes and Holy-dayes are to be kept, the weeke following?

35 Doth your Minister in the Rogation-dayes, go the perambulation of the circuit of your Parish, saying and vsing the Prayers, Suffrages, and Thanksgiuing vnto God, appointed by Law, according to his dutie; thanking God, for his blessings, and praying for his grace and fauour?

36 Doth your Parson or Vicar maintaine and keepe in due reparation, the Parson-house, and all other edifices belonging to his Parsonage or Vicarage, without suffering them to grow into ruine or decay?

37 Hath your Minister taken vpon him, to appoint, or to hold or continue any priuate or publike Fasts, or meetings, for preaching or lecturing on any working day, in his owne Parish or elsewhere, or prophesies or exercises, or any other such thing, not approued by his Ordinary for the time being?

38 Is your Minister studious in holy Scripture, and abstaineth from mechanicall trades, bodily labour, soliciting of causes in Law, common buying and selling of Horses or other Cattell, and all other imployments not befitting his calling and holy Function? Doth he vsually weare a Gowne with a standing collar, and sleeues strait at the hands, and a square Cap? Doth he in iourneying vse a cloake with sleeues, commonly called a Priests cloake, without guards, buttons or cuts? Doth he at any time in publike weare any coife or wrought night cap, but only a plaine cap of black silk, satten, or velvet? Doth he at any time goe abroad in his doublet and hose without a coat or cassock, or weare any light coloured stockings? Or is he any way excessiue in apparell, either himselfe or his wife?

39 Is your Minister suspected, or knowne to haue obtained his Benefice by any Simoniacall compact, directly or indirectly? Or is he reputed to be an incontinent person, a frequenter of Tauernes, Innes, or Ale-houses, a common gamester or player at Dice or Cards, a common swearer or drunkard, or otherwise faulty in any other kinde that is scandalous to his function?

40 Hath your Minister publikly in your Parish Church or Chappell, once euery yeere read ouer the Constitutions and Canons Ecclesiasticall agreed vpon by the Clergie of both Prouinces, Anno Dom. 1603. in such manner as the same is commanded to bee done?

41 Is there any in your Parish or resorting thereunto, who hauing taken holy Orders of Priest or Deacon, doth voluntarily relinquish and forsake his calling, and liues in the course of his life as a Layman? Or any that hauing beene silenced, or suspended by authority, so remaineth without conforming himselfe in due obedience to the Church? And how doth he imploy his time; and where or whence hath he his maintenance, as you know or haue heard?

42 Are any admitted to preach in your Church, who doe not before the Churchwardens subscribe their names in your book prouided for that purpose, and the day when he or they preached, and the name of the Bishop or Bishops of whom they had license to preach?

43 Doth any Preacher particularly impugne and confute any doctrine deliuered by any other Preacher in the same Church, or in any Church neere adioyning, before he hath acquainted the Bishop of the Dioces therewith, and receiued order from him, what to do in that case?

44 Haue you any Lecturer in your Parish, and on what day is your Lecture? If any such be, doth he, twice at the least euery yeere, reade diuine Seruice both morning and

and euening, two seuerall Sundayes, publikely in his Surplice and Hood? And also twice in the yeare administer both Sacraments, with such Rites and Ceremonies as are prescribed by the Booke of Common Prayer?

45 Doth the Lecturer (whosoeuer he be) reade the diuine Seruice according to the Liturgie printed by authority, in his Surplice and Hood before euery Lecture?

46 Doth your Preacher or Lecturer behaue himselfe in his Lectures and Sermons, as he ought to doe, teaching obedience, and edifying his auditory in matters of faith and good life, without intermeddling with matters of State, or newes, or other discourses not fit for the Pulpit; and also without fauouring or abetting Schismaticks or Separatists (that are at home, or are gone abroad) either by speciall prayer for them, or by any other approbation of them?

47 Haue you any Lecture of Combination set up in your Parish? And if so, is it read by a company of graue and orthodox Diuines, neare adioyning, and in the same Dioces? And doth euery one of them preach in a Gowne and not in a Cloake? And when and by whom were they appointed? And what be their names?

48 Is any single Lecturer (maintained by your Towne or otherwise) suffered to preach, he not first professing his willingnesse to take vpon him the cure of soules, nor actually taking a Benefice or Cure, so soone as it may be fairely procured for him? What is his name, and what license hath he? And hath he a setled contribution affixed to the Lecturers place; or is it arbitrary, and for this Lecturer only? What sum doth it amount to ordinarily? By whom is it vsually paid or collected, or of late yeares hath beene?

49 If any Psalmes be vsed to be sung in your Church, before or after the morning and euening prayer, or before or after the Sermons (vpon which occasions only, they are allowed to bee sung in Churches) is it done according to that graue maner (which first was in vse) that such doe sing as can reade the Psalmes, or haue learned them by heart; and not after that vncouth and vndecent custome of late taken vp, to haue euery line first read, and then sung by the people?

Chap. 5. Concerning Matrimony.

BE there any in your Parish, that haue maried within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in a certaine Table published by authority in Anno 1563. And if any haue so maried, what be their names, and where were they maried, and by whom?

2 Hath any beene maried secretly in priuate houses, or without their Parents or Gouernours consent signified, being vnder the age of 21. yeares?

3 Haue any persons beene maried in your Parish, the Banes hauing not been thrice published, three seuerall Sundayes or holydayes, in time of diuine Seruice? Who were the parties, and who were present at such mariages; and what Minister maried them?

4 Haue any persons by license or without, beene maried in your Parish Church, neither of them at that time dwelling in your towne? Or hath any mariage (that you know or haue heard of) been made at any time, by license or without, but betweene the houres of eight and twelue in the morning? Or was not the diuine Seruice then openly and duly said, the Assembly being called together by the tolling or ringing of the Bels, as is at other times vsed? Or hath the Minister solemnized any mariage (without Banes published) by vertue of any License granted by the Archdeacon or his Officiall, or by any other license then of the Arch-bishop or Bishop of this Dioces, or their Chancellours, Commissaries, or Vicars generall, or the Commissary for faculties. And hath any License beene granted by any to such persons as were not of good state and quality? Name the persons and all particulars, as far as you know, or can remember?

5 What popish Recusants, or their children haue béene maried in your parish? In what sort was the matrimony solemnized? when? and by whom?

6 Doe any persons being lawfully maried, liue asunder? and in whom is the default?

7 Doe any (heretofore diuorced or not) keepe company at bed and board, with any other man or woman, then with the person that he and she were maried to? what bee their names? when and where were they maried, and how long haue they continued so together?

8 Haue you any in your Parish, which liue together as man and wife, and yet not knowne, by whom, where, or when they were maried?

9 Haue all new-maried persons (the same day of their mariage) duly receiued the holy Communion? If not, by whose default was it, as you conceiue?

Chap. 6. Concerning the Church-wardens and Side-men.

BE the Church-wardens chosen by the Minister and Parishioners yearely in Easter-wéeke, according to the 89. Canon? And hath any taken vpon him to be Church-warden, not being so chosen? Or hath any continued aboue one yeare in his office, without a new choise?

2 Haue any of the Church-wardens retained any of the Church-goods in their hands, and not made a iust account at their going out of their office, of what they haue receiued and expended; or not deliuered to their successors, by Bill indented betwéene them, whatsoeuer money or other things belonging to the Church, that remained in their hands?

3 Are there in your Parish yearely, two, three, or more discréet persons, either chosen by the Ministers and Parishioners in Easter-wéeke; or if they cannot agrée, appointed by the Ordinary to be Side-men, or Assistants in ioynt office with the Church-wardens?

4 What rates or leuies (as you know or haue heard) are yearely or commonly made in your parish for Church-vses? What is the yearely summe thereof ordinarily? and what are the particular vses, or where are they written downe, to which the same are for the most part imployed?

5 Doe the Church-wardens and Sides-men or Assistants, diligently see, that all the Parishioners doe duly resort to the Church, vpon all Sundayes and Holydayes, and there continue the whole time of diuine Seruice and Sermon; suffering no idle persons to walke, or talke, or stand idle, either in the Church, Church-yard, or Church porch, during the time of diuine Seruice or Sermon; but causing them either to come into the Church, or else to depart? And haue they the said Church wardens and Side-men forborne, either for reward, fauour, or affection, to present them, that haue beene, or are negligent in comming to Church, or that vse to walke or talk therein, or that haue been found by them standing idle, or talking abroad, either in the Church yard or streets in the time of diuine Seruice or Sermon, on Sundayes or Holydayes; or that haue not receiued the Communion yearely, at the Feast of Easter, or within one moneth after?

6 Doe you know of any Church-wardens, which within forty dayes after Easter, in their yeere, did not exhibit to the Bishop or his Chancellor, the names & surnames of all the parishioners, as well men as women, which (being of the age of 16. yeeres and vpward) receiued not the Communion the Easter before? And haue you, this last yeere exhibited a bill of them? or are you ready now so to doe?

7 Doe the Church-wardens against euery Communion, aduise with the Minister, about the prouiding of a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of Communicants that are to receiue? And is the wine brought in a cleane & sweet standing Pot of Pewter, or of other finer metall? Vpon the

Communion

Communion daies, doe your Churchwardens (immediately after the Sermon or Homilie, and the Ministers exhortation to remember the poore) gather the deuotion of the people in a faire and solemne manner, and put the same into the poore mans boxe?

8 Haue the Churchwardens suffered the Church, Church-yard, or Chappell, to be prophaned by Players, games, feasts, banquets, suppers, church-ales, drinkings, temporall Courts, or Leets, Lay-iuries, musters, &c. at any time acted, kept, or held in them?

9 Hath any man, that you know or haue heard of, by speech or writting, or vpon the assertion of any other man affirmed; That men ought not to take the office, or the Oath of a Churchwarden, or of presenting at the Bishops visitation? Or that the said Oath is vnlawfully giuen them; Or that being taken, it is but of course, and binds them not, nor nede to be regarded; Or that (the said Oath notwithstanding) it is free for them, neither to make enquirie, nor to answere; but to doe what they list, and to leaue out and passe by whom they will, and what they will, in their presentments?

Chap. 7. Concerning the Parishioners.

1 DOe any in your Parish prophane any Sunday or Holiday, by any vnlawfull gaming, drinking or tipling in Tauernes, Innes, or Ale-houses, in the time of Common-Prayer or Sermon; or by working, or doing the worke of their Trades and Occupations? Doe any in your Parish buy or sell, or keepe open their Shops, or set out any wares to be sold on Sundaies, or Holidayes, by themselues, their seruants or apprentices; or haue they any otherwaies prophaned the said daies? And hath the Kings Declaration concerning the lawfull sports and recreations bene published among you, yea or no? If so, when was it done, in what manner, and by whom?

2 Is the fifth day of November obserued and kept in your Parish, with Prayer and Thanksgiuing vnto God, in such Forme, as is by Publike Authoritie appointed for that Day?

3 Is there any in your Parish that hath been heard to impugne or speake against the Rites and Ceremonies of the Church of England, or the lawfull vse of them; or to affirme by word or writting, that the form of Making and Consecrating Bishops, Priests and Deacons, or any thing therein contained, is repugnant to the word of God; or that the Gouernment of this Church vnder his Maiestie by Archbishops, Bishops and other Ecclesiasticall Officers, is Antichristian? Or hath spoken reproachfully, or disgracefully of the Kings Maiesties Courts Ecclesiasticall, or of the proceedings thereof?

4 Haue you any in your Parish, that doe come to the Sermon onely, and not to Diuine Seruice; or which vse to come late to Church, and to depart from Church before the Blessing be giuen, wherewith they are to be dismissed at the end of Seruice? Or that do not reuerently behaue themselues, entring into the Church, and during the time of Diuine Seruice? Doe all (both men and women) deuoutly kneele, when the Generall confession of sinnes, the Letanie, the Ten Commandements, and all Prayers and Collects are read, as well at Baptismes, Marriages and Burials, as at other parts of the Diuine Seruice? Doe all vse due and lowlie reuerence, when the blessed Name of the Lord IESVS is mentioned: and stand vp when the Articles of the Creed are read? Doe any men couer their heads in the Church, (vnlesse it be for infirmity, in which case, they may only weare a coife or night-cap,) or then and there giue themselues to babling, talking or walking, and are not attentiue to the Prayers and Hymns, and to heare Gods word read and preached? Doe all say Amen audibly, and make such other answers both in the Letanie, and all other parts of diuine Seruice, as by the Rule of the Common Prayer booke, are to be made by the people?

5 Doth

5 Doth any within your Parish, men or women, being fifteene yeeres of age and vpwards, or any other, lodging or commonly resorting to any house in your Parish, wilfully absent themselues, from your Parish Church or Chappell, vpon Sundayes and Holydayes and other dayes appointed, at morning and euening prayers, or refuse to receiue the Communion, or perswade others from comming to Church, or receiuing the holy Communion?

6 Haue you any popish or puritanicall Recusants in your Parish, that be of insolent behauiour, not without publike offence; or that do boldly bestie themselues in seducing or withdrawing others, either abroad, or in their owne Families, from the Religion established in the Church of England? And how long haue the said popish or puritanicall Recusants obstinately abstained, either from diuine Seruice, or from the Communion? Whether of any long time, or of late only?

7 Are there any in your Parish, who do absent themselues at any time from your own Church, and doe resort to any other Parish or place to heare other preachers? Or are there any in your Parish, that doe communicate, or that do baptise their children in any other Parish?

8 Is there within your Parish in any house or familie, any one that is called or reputed a Chaplaine, or that is knowne or supposed to haue entred into holy Orders? Or any that liueth there in imployment as a scholler? Present their names if there be any such, and how long they haue beene there?

9 Is there any in your Parish, who do refuse to haue their children baptized, or themselues to receiue the Communion, at the hand of your Minister, because hee is no Preacher, or doth not edifie in their phansie?

10 Doth any married woman within your Parish, after childe-birth neglect to come to Church according to the Booke of Common Prayer to giue thankes to God for her safe deliuerance, vailed in a decent manner, as hath beene anciently accustomed? And doth she then kneele in some conuenient place nigh to the Communion Table, while the Priest (standing by her) giueth thankes for her? And if there be a Communion, doth she then offer her accustomed offerings and receiue the holy Communion?

11 Are there within your Parish or thereunto resorting, any players on Stage, or with Puppets, or any Buffians, Fidlers, Rimers, or Jesters, which do vse any prophane or filthy passages, in their songs, speeches, or gestures, to the dishonour of God, abuse of Scripture, or the corrupting of good manners; or which do publish any thing scandalous to the State, or reproachfull to the Holy Clergy?

12 Haue you any in your Parish that are commonly knowne, or reputed to bee blasphemers of Gods holie Name, common and vsuall swearers, drunkards, vsurers, filthy speakers, adulterers, fornicators, incestuous persons, bawds, concealers of fornicators or adulterers? Haue any in your Parish beene detected of such notorious crimes, and what penance haue they done for the same?

13 What corporall punishment for any such offence, hath beene commuted and changed into a pecuniary mulct or summe of money, by any Ecclesiastic all Iudge exercising iurisdiction within this Dioces, by vertue of any Graunt or Commission? What was the sum of money by any of them so receiued and taken, and to what vses was the same imployed? And vpon such Commutations, was the vnfained repentance of the delinquent published in the Church?

14 Doe all Fathers, Mothers, Masters, or Mistresses, cause their children, seruants and apprentises to come to the publike catechizing on Sundayes and Holydayes, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not comming, or not learning and answering, you shall present their names?

15 Haue any in your Parish receiued or harboured any women gotten with childe

out

out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbouring, as harboured; and who is suspected to be the father of the childe?

16 Is any person or persons suspected or detected hereto be of incontinency and therfore departing out of your Parish for a season, now returned againe? Or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not faile to present the whole truth in that behalfe?

17 Doe all your Parishioners, of what sort soever, according as the Church expressly them commandeth, draw neere, and with all Christian humility and reverence come to the Lords Table, when they are to receive the holy Communion? And not (after the most contemptuous and unholy usage of some, if mine did rightly consider) sit still in their Seats or Pewes, to have the blessed Body and Blood of our Saviour go up and downe, to seek them all the Church over?

18 Are there any lately deceased in your Parish, whose last Wills and Testaments have not yet been proved? or did they dye intestate? And if so, who hath taken upon him the administration of their goods, and whether by lawfull authority from the Ordinary, or without? What be the names of such deceased, and of their executors and administrators?

19 What persons be excommunicated in your Parish, and for what cause to your knowledge? and how long have they stood excommunicate? And doe any of them, not being absolved, presume to be present in the Church at divine Service? And doe any familiarly use the company of such as do obstinately stand excommunicate, knowing the same; and what be their names?

20 Doe you know of any that have abused the Church-wardens, or other sworne men of your Parish, or given them evill words for executing their office, or to discharge and deter them from executing it, as by oath and duty they are bound?

Chap. 8. Concerning Schoole-masters, Physicians, Chyrurgions, Midwives, and Parish-Clarkes.

HAve you any Schoole-master in your Parish, that teacheth publikely or in private houses? Is there any teaching of Schollars to reade or write in the Chancell, or in any part of the Church? Doth any Papist keepe a Schoolemaster in his house, who commeth not to Church to heare divine Service and to receive the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your Schoolemaster teach any Papists or Sectaries children, that come not to Church? Doth he bring his schollars to church, and duely instruct them all to learne the Catechisme in the Booke of Common Prayer, at the least once every weeke; or what other Catechisme doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a Graduate and sufficient to teach, and diligent in teaching and bringing up of youth?

2 Is any thing withholden and otherwise employed, that hath been given to the use of a Schoole in your Parish? What is it? By whom is it imbezelled?

3 What Physitian or Chyrurgion have you in your Parish, who not being a Doctor of Physick or otherwise sufficiently licensed in either of the Universities, doth notwithstanding practise physick? What other persons have you among you, either male or female, who take upon them to professe physick or chyrurgery? And who be Midwives in your parish?

4 Have you a fit Parish-Clark (aged 20. yeers at least) of honest life, able to reade and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient custome of your Parish? By whom is he chosen? Is he diligent in his office, and serviceable to the Minister? Doth hee keepe the Church cleane

and the doores locked? Is there any thing lost or spoyled, by his default?

5 Doth your Clarke or Sexton take vpon him to haue, or sucker any superstitions or any vnseasonable ringing of the bels at any time, or any ringing without good cause, such as the Minister and Church-wardens haue not allowed? When notice is giuen of any Christian passing out of this life, within the Parish, doth he neglect to toll a passing bell, or to ring after the departure?

Chap. 9. Concerning Ecclesiasticall Officers.

VVHat peculiar or exempt iurisdictions know you of, within ỹ compasse of this parish?

2 Are there any Ecclesiasticall Officers exercising Ecclesiasticall Iurisdiction within this Diocesse, or any Ministers or Clarkes vnder them, who do take or exact any extraordinary fées, for any cause that you know of?

3 Haue any Church-wardens and Quest-men, concealed and not presented any abuses or offences punishable in the Ecclesiasticall Court? Or haue any such offences, being by them presented to the Chancellor, Archdeacon, Commissary, Official, or any other vsing Ecclesiasticall iurisdiction within this Diocesse, beene suppressed, or left vnpunished, for bribe, reward, pleasure, friendship, feare, or any other partiall respect?

4 Are any Assemblies called Vestry-méetings, held in your Parish? when, and how often are they? In what place, and by whom? hath any thing (that you haue heard of) been proposed, treated, or concluded therein, touching the diuine Seruice, or the doctrine and discipline of the Church? Or any thing medled with, for the gouernment of the Church or Parish, which belongs to the Ecclesiasticall cognition and Iurisdiction?

5 Doth the Arch-deacon once in three yéeres, visit and survey your Church, touching the repaires of the same, and vpon any defect found, hath he made certificate of it, as far as you know or haue heard?

6 Are there placed by the Registrar, two Tables containing the seuerall rates and summes of all fées due to the Iudge, and other officers of your Courts; one in the vsuall place or consistory, where the Court is kept; the other in the Registry; in such sort as euery man may come to view the same without difficulty? And doth the Chancellor, Arch-deacon, Commissary, or Official, or any other Minister of the Court, exact or extort any other greater fées or sums of money, than in the said Tables are contained?

7 Doth any Arch-deacon, Official, or Surrogate vnder him, make commutation of any penance; or doth the Chancellor or any Commissary, or any Surrogate vnder any, commute or change any penance or corporall punishment, for any money, without the consent of the Bishop? And what money haue they or any of them receiued for such commutation, and of whom? when, and what was the offence, for which any such sum of money was receiued, or appointed to be paid?

8 Doth the Chancellor, Arch-deacon, Commissary, or Official, or any other person vsing Ecclesiasticall iurisdiction, speed any act in any cause, priuately of themselues, and not in the presence of some publike Notary or Actuary?

9 Is the number of Apparitors increased in this Diocesse? And wherein, and in what manner is the Countrey ouer-burthened or grieued by them? Hath any of them vnder pretence of authority, cited or summoned any person vnlawfully; or hath any of them taken any reward for the concealing of any offence or sin, or that the offenders might escape punishment? Who be they that haue so done? Or doe any of them take any fées that are not vsuall? haue they threatned any to prosecute them, if they had no reward giuen them? Or do any of them cause any party to appeare in any Ecclesiasticall Court within this Diocesse, without a citation first obtained from the Iudge of the Court?

10 Hath any Eccleſiaſticall Iudge or Officer whatſoeuer, Aduocate, Regiſtrer, Proctor, Clerke, or other ſuch Miniſters, any way abuſed themſelues in their Offices, contrary to the Lawes and Canons in that behalfe prouided?

11 Were there any particular or ſpeciall iniunctions giuen (as you know, or haue heard) by the Vicar generall or any other Commiſſioner, at the laſt Petropoliticall Viſitation of the moſt Reuerend the Lord Arch-biſhop of Canterbury his Grace? And how haue the ſame beene performed or obſerued by the Miniſter or any other of the Pariſh, whom they concerne?

12 Laſtly, haue you and euery of you, by your ſelues, read, or haue cauſed to be read to you, all theſe Articles? Haue you well examined and inquired into euery particular therein intended? Haue you ſincerely, vprightly, & without any partiall affection or concealement, preſented and made knowne all and euery of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported?

If you know any other matter of Eccleſiaſticall cogniſance, worthy the preſentment in your iudgement and fit to be reformed by Eccleſiaſticall cenſure, though it be not expreſſed in theſe Articles, yet you ſhall likewiſe preſent the ſame by vertue of your oaths.

The Miniſter alſo of euery Pariſh may and ought to ioyne with the Church-wardens, or other Sworne-men, for the preſenting of offences; and if they be ſo irreligious as not to do it, the Miniſter of himſelfe may & ought to preſent the offences, or the Church-wardens and Sworne-men, for not preſenting, and is required in his Canonicall obedience ſo to doe.

There muſt be diſtinct anſwer made to euery Article, and to euery branch thereof, as far as they know, or haue heard of any offence.

And if (their Oath and all this aduertiſement notwithſtanding) any Church-wardens or other Sworne-men, ſhall follow the cuſtomary manner, and be careleſſe in inquiring and preſenting as they ought, then ſhall they not be able hereafter to ſay, that they had not faire warning to the contrary giuen them in the ſpirit of meekneſſe; or to complaine that they are hardly dealt with, if (vpon information and proofe otherwiſe had) they be called to anſwer their willfull periury, in ſome other courſe of iuſtice, for neglecting to inquire and preſent to all the particulars herein propoſed?

And to the intent that all things aboue mentioned may (by the helpe of God) as well be kept, as ſet in good order, the Chancellor of the Dioceſſe, and all the Commiſſaries are hereby required, that ſo far as to them in their ſeuerall places it ſhall appertaine, when the Synods and Generals are holden reſpectiuely, they do faithfully inquire after all theſe things, & in all places of their Iuriſdictions erect a due obſeruance of the ſame.

The Parson, Vicar or Curate of this Parish is required to receive this Booke, and vpon the Sunday next after the receipt hereof, immediatly after the Morning Seruice, to publish the contents of the Processe which is sent forth. That all Preachers and Lecturers (if there be any in the Parish) together with the Church-wardens both of this present yeere and of the last yeere, and two or three of the chiefest parishioners besides, as also all Physitians, Schoole-masters, Chyrurgions, Midwiues, and Sequestrators, may take notice of the day & place specified in the said Processe, for appearance at the Lord Bishops Visitation: and after publication so made, this book of Articles is to be presently delivered to some of the said Church-wardens, for the vse of themselues and the rest that are to make Presentments.

Ma. Norvicen.

FINIS.